

637 a 28
46

✠ The Testa =

ment of master William Tracie es
quier/expounded both by William Tindall and Jhs
Frith. wherein thou shalt perceyue with what
charitie & chaunceler of Worcester Bur.
ned whan he toke by the deed car
has and made asshes of hit
after hit was buried.
ed.

M. D. xxxv.

K. T. 1535



✠ To the reader,



Thou shalt understande
most deare Reader that after Wyl-
lam Tyndall was too Judaslike be-
trayed by an Englishman / a scolar
of Louaine / whose name is Philip-
pes / there were certaine thinges of
his doyngs founde: which he had en-
tended to haue putto the furtherance of gods
des woorde amongst which was this Testamēt of
master Treacie expounded by hym selfe / whereunto
was annexed / the exposition of the same of Thoms-
Frithes doyng and a fawne hand wyrtynge / which I
haue caused to be put in Printe / to the intente that al
the wo:lde shulde see howe ernestly the Cannons
les and spiritual lawyers (which be the chiefe rulers
vnder bysshopes in euery dioces in so moche that in
euery chatedrall church the deane chanceler and ar-
chdeken or comenly doctoures or bachelers of lawe)
do endeuor them selues iustlie so iuge and spiritual-
lye to geue sentence accordyng to charitee upon all
the actes and dedes done of their diocesanes / after the
ensample of the chanceler of Worcester / which af-
ter master Treacie was buried (of pure zeale and lo-
ue had

ne herdelye toke vp the deede carkas and burnt hit/
wherfore he did hit/it shall euidentlye apere to & rea-
der in this littell treatyse/reaue hit therfore/ I bele-
ue the and iuge the spirites of oure spiritualitie/and
praye that the spirite of him that reased vpp

Christe/maye ones inhabite them/a

wolffye their hertes/and so

illumine them/that

they maye

bothe

see and shewe true light / and no longer

ger to resiste God nor his

trueth / A.

men.

off 222 off

The Testament hit sealfe.

In the name of God, Amen,



William Tracie of Todington in þ
countie of gloucester esquier / make my
Testament and last wyll / as here af-
ter folowith.

First / and before all other thinge I
committ me vnto God / and to his mer-
cy / trustinge with owte any dowte or mistrust / that
by his grace and the merytes of Iesus Christ / and by
the vertue of his passion / and of his resurrection / I ha-
ue and shall haue remission of my synnes / and resurre-
ction of bodye and soule / accordinge as hit is written
Job. xix. I beleue that my redeemer lyueth / and that
in the last daye I shall ryse owte of the erth / and in
my flesh shall se my sauour / this my hope is layde by
in my bosome.

And as to touching the wealthe of my soule / I saith
that I haue taken and reherfed / is sufficient (as I sup-
pose) wth out any other mannis worke / or worke / wth
grounde & my belefe is / that ther is but one god & one
mediatour betwene god & man / which is Iesus christ

So that I do except none in heauen nor in erth to be
my mediatour betwene me and god/but onely Iesus
Christ/al other be but petitioners in receyving of gra
ce/but none able to geue influence of grace. And ther
fore wil I bestowe no part of my goodes for that in
tent that any man shulde save/or do/to heale my soule
for therein I trust onely to the promyse of god/he that
beleueth and is baptysed shalbe saved/and he that do
leueth not shalbe damned/marche the last chapter

And to wchynge the buryynge of my bodye/ it a
ppleth me not what be done thereto/ where in sainte
Iustine de cura agenda pro mortuis saith / that they
are rather the solace of them that lyue than/ wealthe
or comfort of them that are departed/ and therfo
re I remit hit onely to the discretion of myne execu
tors.

And to wchinge the distribution of my tempo
rall goodes/my purpose is by the grace of god / to be
stowe them to be accepted as frutes of faith/ So that
I do not suppose that my merite be/ by good bestow
ing of them/but my merite is the faith of Iesus Christ
onely/by which faith such woorkes are good accordin
ge to the wordes of our lord Math. xxv. I was hong
rye/and thou gauest me to eate/and is folowith/that
ye haue done to the least of my bretherne ye haue do
ne to me &c. and ever we shulde consyder the true sen
sence/that a good woorker maketh not a good man/ but
a good man maketh a good woorker/for faith maketh
the man booth good and rightwys / for a rightwys
man lyueth by faith. Rom. i. and what so ever spring
eth not of faith/is synne. Rom. xiiii

And all my temporall goodes that I haue not re
myn/

my/oz deliuered/oz not given by wytyng of myne
awne hande beringe the date of this present wytyng
I do leane and geue To Margarete my wyfe / and to
Richard my sonne which I make myne executours/
witness this myne awne hande/ the 5. daye of Octo.
ber/in the .xxij. yere of the reygne of kynge Henry the
viij.

Tyndall.

Now leat vs examen the partes of this Testamēt
sentence by sentence. First to comyt oure selues to
God alone all/is the first of all preceptis/and the first
stone in the foundation of our faith/that is/that we be
leue and put oʒwe trust in one god/ one all true / one
almighty/all good/and all mercyfull / cleauinge faste
to his trueth/might/mercy/and goodnes/therly cer
tyfied and full persuaded/that he is oure God / ye ou
res/and to vs all true/withoute all falsheed and gyle
and cannot faile in his promyses/ And to vs almygh
tye/that his will cannot be leat to fulfill all the tru
eth that he hath promysed vs/And to vs all good / And
all mercyfull/what so ever we haue done / and howe
so ever greuously we haue trespassed/ so that we cun
not hym the waye that he hath appointed/ which wa
ye is Iesus Christ onely/as we shall see folowingly
this first clause than/is the first commaundement/oz
at at the least/the first sentence in the first commaun
dement/and the first article of our crede.

And that this trust and confidence in the mercy of
God is thowso Iesus Christ/is the second article of
oure crede confirmed and testified thowso out all scri
pture/That Christ bringeth vs in to this grace/ Pau
B iiij le pzo

le propheth. Rom. v. sayinge. Justified by sayth we ar
at peace with God/through Iesus Christ oure Loy-
de/By whom we haue an entrynge in vnto this gra-
ce in which we stand/and Ephe. iii. By whome saith
Paule we haue a boold entrynge in/through he saith
that is in him/and in the second of the sayde Epistle/
By hym we haue an entrynge in vnto the father/and
a lytle before in the same chapter/he is oure peace.
And Ihon in the first chapter. Beholde the Lamb
of God whiche taketh away the synne of the worl-
de/whiche synne was the bull he that stopped the en-
trynge in/and heapt vs owt/and the swerde wherw-
ith was kepte the entrynge vnto the tre of lyfe frome
Adam and all his offspynge.

And in the second of the first of Peter/ whiche bai-
re oure synnes in his Bodye / and by whose stripes
we are made hole. By whom we haue redemption thro-
ugh his bloude euen the forgiveness of oure synnes
Coloss. i. and Ephe. i. And Rom. iii. He was deli-
uered for oure synnes and rose agayne for oure iustifi-
cacion.

And concerninge the resurrection / it is an article
of our faith/and proued there sufficiently / and that
hit shalbe by the power of Christ/is also the open sc-
ripture.

Ihon. vi. This is the wyll of my father which sent
me/that I lose nothinge of all that he hath geuen me/
but that I rayse hit vp agayne in the last daye/and a-
gayne I am the resurrection Ihon. xi.

That

That this true faith is sufficient to justification
with outte addyng to of any more helpe/ is this wy-
se proued: the promysler is God of whome Paule sa-
ith. Roma. viij. If God be on oure syde what matter
maketh hit who be ageynst vs / he is therro all good/
all mercyfull/all true/and all myghtye/ wherfore suf-
ficient to be beleued by his orhe/moze ouer Christ in
whom the promes is made hath receaued all power
in heuen and in erth. Mat. the last.

He hath also a perpetuall presthode/and therfore
able perpetuallly to saue. Heb. viij

And that ther is but one mediator Christ is Paule
1. ad Timoth. ij. And by that word vnderstonde an
atonemakere/a peace maker and bynger in to grace
and fauoure/hauynge full power so to do. And that
Christ is so/is proued at the full. It is wyrtten Jhon
iij. The father loneth the Sonne / and hath giuen all
in to his hande.

And he that beleueth the Sonne hath everlastinge
lyfe and he that beleueth not the Sonne shall not see
lyfe/ but the wrath of God bydeth apon hym. All thy-
nges are geuen me of my father. Luke. x. And all who
so euer call on the name of the Lorde shalbe saued.
Actes. ij. Of his fulnes haue we all receaued Jhon. i.
Ther is no nother man geuen to man in whiche we
must be lased. Actes. iij. And againe / vnto his name
beare all the prophetes record / that by his name shall
all that beleue in him receaue remission. Actes. x. In
him dwelleth all the fulnes of god bodely. Colloss. ij.
All what

All what cometh my father hath are myne. **Thon. xvi.**
Whatsoever ye are in my name that wil I do for you
Thon. xiiii. One Lord/one saith/ one baptisme / one
God and father of all/which is aboue all/through all
and in you all **Ephes. iiii.** Ther is but one whose ser-
uant I am/to do his wyll. But one that shall paye me
my wages/ther is but one to whom I am bounde/er
go but one that hath power ouer me to damne or saue
me/I will adde to this **Paules Argument Galat. iii.**
God swaie vnto **Abraham. cccc.** yere befoze the lawe
was geuen/that we shulde be saued by **Christ.** Ergo
the law geuen. cccc. yeres after can not dysaunt that
couenante/**So dispute I.** **Christ** whan he had suffer-
ed hys passion/and was risen againe and entred in to
his glorie/was sufficient for his apostles / withoute
any other meane or helpe/ergo the holynes of no sa-
inct sence hath dunymished oswight of that his power
But that he is as full sufficient now / for the pomes
is as deeply made to vs as them/ **Whereouer** the trea-
sure of his mercye was layde vp in **Christ** for all th.
at shulde beleue/yer the worlde was made / ergo no-
thinge that hath happened sence hath chafanged the
purpose of the in vnuariable god.

Whereouer to exclude the blynde imagination fals-
lye called saith/of them that geue them sealnes to bl.
re with owe resilience/affirminge/ that they haue no
power to do otherwyse/ but that God hath so made
them/and therfore must saue them/they not entendin-
ge or purposynge to mende their lyuynge/but quyn-
ge with hole consent and full lust/he declareth what
saith he meaneth.ii. maner of wayle/ first by that he
saith/who so euer beleueth and is baptized/shalbe sa-
ued/

ned/By which wordis he declareth evidently / that
he meanith that faith/that is in the pꝛomes made apō
the apoyntment betwene god and vs/that we shulde
keape his lawe to the vitermost of our power/that is
he that beleueth in Christ for the remission of synne/
and is baptized to do the wyll of Christ/and to kepe
his lawe/of loue/and to mortifie the fleshe/ that man
shalbe saved/and so is the imaginacion of thise wy.
ne that wylnot leaue wallopyng the sealnes in e.
uery mye and podell/cleane excluded/for God neuer
made pꝛomes but apō an appoyntment oꝛ couenaūt
vnder which who so euer wyll not come can be no
partaker of the pꝛomes/True faith in Christ/ geneth
power to loue the lawe of god: for it is wꝛitten Jhō
the first/he gaue them power to be the sonnes of god
in that thei beleue in his name/How to be sōne of
God/is to loue rightwisnes/and hate vnrightwisnes
and so to be lyke thy father. Hast thou than no power
to loue the lawe/so hast thou no faith in Christis bl.
oude. And Rom. i.ii. we see by oꝛ maynteyne the lawe
thoꝛowe faith/why so: for the preachynge of faith mi
nistreth the spirite. Galat. iii. s. ii. Corinth. iii. and the
spirite loweeth the bandes of hathan / and geueth
power to loue the lawe/and also to do hit .

For saith Paule Rom. vii. yf the spirite of hi that
reased by Iesus dwell in yow/then will he that rea
sed by Iesus quyen your mortall bodys by the me.
anes of his spirite dwellinge in yow.

I well wilt thou saye: yf I must pꝛofesse the lawe
and wooke/ergo faith alone sauerh me not . We not
deceaued with sophistrie: but withdꝛawe thyn eare
s from wordes and cōsider the thynge in thyn hert.
Faith

Faith tistifieth the: that is byyngeth remission of all
synnes/ and leattereth the in the state of grace before
all woorkes/ and getteth the power to worke yet thou
coudst worke/ but yf thou wilt not go backe agay
ne/ but continue in grace/ and come to that saluati
on and glorious resurrection of Christ/ thou must
worke and ioyne woorkis to thy faith in wyll/ and
dede to/ if thou haue tyme and leasure/ and as oft as
thou fallest set the on thy faith agayne with owe ha
lpe of woorkes. And all thowghe when thou art re
concepled and restored to grace woorkes be required
yet is not that reconsilyng and grace the benefite of
the woorkes that folow: but cleane contrarie that for
getuenes of thy synnes and restoringe to fauour deser
ue the woorkes that folow. Thowgh when the kynge
(after that sentence of deeth is geuen upon a murthe
rar) hath pardoned hym/ at the request of some of his
frendes/ woorkes be required of him that he hence
forth kepe the kynges lawes/ yf he wyll continue
in his graces fauour/ in which he now standeth/ yet a
benefyte of his lyfe procedeth not of the deservynge
of the woorkes that folowe/ but of the kynges good
nes/ and fauoure of his frendes/ yf and that benyfyte
and gyft of his lyfe deserue the woorkes that folow
Thowghe the father chastice the chylde/ yet is a chyl
de no lesse bound to obeye/ and to do the wyll of the
father. Yf when the father pardoneth hyt/ the woork
es that folowe deserue that fauoure/ than muste the
woorkes that folowed the correction haue deserved
fauoure also. And than was the father vnrighthe
wys to chastice hyt. All whatsoeuer thou art able to do
to please God with all/ is thy durye to do/ thowghe
thou

thou haddeſt neuer ſpined/iſ hit be thy dutye hoſe all
it than be the deſeruinge of þ mercy & grace that were
befoze: Now that mercy/ was the benefite of god thy
father thoſo the deſeruinge of the lord Chriſt/ whi-
ch hath boſought the id þ price of his bloude.

And agayne ſo han he ſaith that he purpoſeth to be
ſoſo his good/ to be accepted as frutes of faith/ hit is
euidet that he meanith that lpyunge ſaith id profeſſeth
þ laſe of god/ & is þ mother of all good ſwoozhis/ & e
nurſle therto.

A nother ſatullation ſoich they myght make in the
ſecond part/ where he admitteth no nother mediatour
but Criſt onely/ no: will geue of his goodes/ to bynd
any man to any ſayned obſervance for þ healy of his
ſoule/ when he were hole in the kyngdome of Chriſt
cleane delyvered both bodye and ſoule from the domi-
nion of Sathan/ (as the ſcripture teſtifieth all that die
in Chriſt to be) is this / they will ſaye/ that he helde
that none ſhulde praye for him ſaue Chriſt/ and that
we be not bound to praye one for another/ ner ought
to deſyre the prayers of another man. that he exclude
th/ in that he ſaith all other be but petitioners. By id
ſwoozdes he playnly coſelleth that other may & oughe
for to praye/ and that we maye and ought to deſyre o-
ther to praye for vs : but meanith that we maye not
put our truſt & confidence in their prayer/ as though
þ gaue of them ſelues that which they deſire for vs in
their petitions/ & ſo geue them the thanks/ and aſcri-
be to their merites that id is geuen vs in the name of
our maſter Chriſt/ at the deſeruings of his bloude.

Chriſt

Christ is my lord/and hath deserted and also obtey-
ned powver/to geue me all that can be desired for me.
And all that other desire for me:that is desired in
Christes name and geuen at the merities of his blood.
All the honour than/trust/confidence/and chance
his perteyne to hym also. Some wyl saye/
howe shulde I desire another to praye for me / & not
trust to his prayer. Merely even as I desire my neigh-
bour to helpe me at my nede/and yet trust not to hym.
Christ hath commaunded vs to loue eche other. Now
whan I go to desire healp/I put my trust in god/and
complayne to god first/and saye/Loo father / I go to
my brother/to aske helpe in thy name/prepare the hert
of him agens I come:that he maye pptye me and hel-
pe me for thy sake &c. Now if my brother remembre
his dutie & helpe me/ I receaue hit of god/and geue
god the thanks which moued the hert of my brother
and gaue my brother a courage to helpe me and wher-
with to do hit/and so hath holpe me by my brother.
And I loue my brother agayne and saye: Loo father
I went to my brother in thy name/and he hath holpe
me for thy sake:wherfore O father be thow as mer-
ciful to him at his nede/as he hath bene to me for thy
sake/at my nede. Doe now as my brother did his du-
tye whan he holpe me/so do I my dutye whan I praye
for him agayne:and as I myght not haue put my
trust and confidence in my brothers helpe/so may he
not in my prayers. I am sure that god will healp me
by his promes/but am not surer that my brother wyl
helpe me/thowghe hit be his dutye/so am I sure that
god wyl heare me wharsoener I are in Christes na-
me by his promes / but am not surer that my brothers
wyl

Wyll praye for me/or that he hath a good hert to god

No/But the saynctes in heuen can not but praye & be herde/no moze can the saynctes in erth/but praye and be hearde nether. Moyses/Samuell/Dauid/Noye/Elias/Elizens/Elaias/Daniel/and all the Prophetes prayed and were hearde: yet was none of the se wyched that wolde noi put ther trust in God/accor dinge to theyr doctryne and preachynge partaker of theyr prayers in the ende. And as damnable as hit is for the poze to trust in the ryches of the rycheest ap on erth/so damnable is yt also to leaue þe couenaunt made yn Chyristes bloude/and to trust yn the saynct of heuen. They that be yn heauen knowe the elect that trust in chyristis bloode and professe the lawe of god and for them onely praye: & these wyched Idolaters which haue no trust in the couenaunt of god/ner ser ue god in the spirite ner in the gospel of chyristes blon de/but after their blynde Imaginacion/chosynge the every man a sondre sayncte to be their mediatour/to trust to and to be saued by their merites/do the sayn ctes abhoze and desye. And their prayers and offerin ges/ar to the saynctes as acceptable and pleasant/as was the prayer and þe offeringe of Symon Magus to Peter. Act. viij.

Moze ouer the saynctes in their most combzaunce at most confor ted and most able to confor t other/as Paule testifieth. i. cor. iij. i. In so moche that Saint Hieron and Saint James prayed for them that slue them/Saint Martine preached and counfor ted hys desperat byetherne euen vnto the last breath/and y. beuyle (as stoies make ment ion) did innumerable moe.

mo. We and I haue knowen of simple vnlearned per-
sons and that of some that were greates synners w^{at}
the houre of deeth haue fallen flat of the bloude of
Christ/and geuen no rote to other mens ether pr-
ayers or preachinges: but haue as stronglye trusted in
in Christes bloude/as euer did Peter or Paule / and
haue thereto preached hit to other/ and exhorted other
to myghtelye that an angell of heuen coude not men-
de them. Who then shuld resist God that he myght not
gette the same grace to master Cracie / whiche was a
learned man/and better sene in the workes of Sainct
Bustine. xx. yere before he dyed/ than ether I knew do-
ctoure in Englande/ but that he must than saynt and
shyncke/ when most neede is to be stronge/ and feare
the popes purgatorie and trust to the prayer of Brist-
les derely payd for. I dar saye that he prayed for pri-
stes when he dyed/ that god wolde conuert a great nu-
my of thein/ and if he had knowen of any good man &
monge them that had neded/ he wolde haue geuen/ ad
if he had knowen of any lacke of Bristles / he wolde
haue geuen to mayntene moe : But nowe sent
there be moe then I nowe / and haue moze then a
uery man a sufficient luyngge/ how shulde he haue ge-
uen them but to hyze theyr prayers of pure mystrust in
Christes bloude/ of robbinge of wydoxes howles vn-
der pretence of longe prayers be damnable. Matthe.
xxiii. When is it damnable also for wydoxes to suffer
them selues to be robbed by the longe pattering of
hypocrites/ thow so mystrust in Christes bloude: yet
is it not damnable to mayntene soch abhominacione
Nowe whan this damnation is lpyed ouer al/ how can
we geue them that haue ynoughe alreadye/ how can
they

they that have prologhe already taken more vnder
name of prayenge/and not harden the people more
in this damnable damnacione

And concerning the burlesage of his bodye he alle-
geth saint Iusten/nether is there any man (thynke
I) so mad to affirme that the outwarde poure of the
bodye shuld heale the soule. Whose ouer what great-
er sygne of infidelitie is there/then to care at the sy-
me of deeth/with what poure the carcas shalbe car-
ed to the grate. We denyeth not but that a Christen
man shuld be honorably buried namely for the hona-
oure and hope of the resurrection/and therfore com-
myned that care to his deare executors his sonne &
his wyfe/whiche he wyll wolde in that parte be
insufficient/and leue nothyng of the vse of the contri-
bucion/but the abuse

And that bestowenge of a greate parte of his god-
des whyle he yet lyued upon the poze/ to be thank-
full for the mercye receiued/without byyng and sel-
lyng with God/that is/without byndinge those po-
te vnto any other appoynted prayers than god hath
bownde vs already/one to praye for a nother/one to
help a nother/as he hath helped vs/but partlye a-
byndinge for the blessinges that God hath appoynted
vnto all manner good woorkes / trustinge faithfully
in his promys/thanking as ye may se by his wordes
the blood of Christ for the rewardes promysed
to his wyff his and not the goodnes of the woorkes
as though he had done more then his dutye/ or all
that. And allyned by swyrtynge vnto synnys a north
er part

er part shalbe de distributed/and geaunte the rest to
his executors/that no stryke shalbe/which erecti
ours were by right the heyres of all that was left
to them: These thinges I saye are signes euident not
onely of a good Christen man/ but also of a perfect
Christen man/ of suche a one as neded not to be a
gall and desperat to: feare of the payntfull paynes of
purgato:pe/ which who so fearith as they sayne hit
cannot but bitterlye abho:re deeth: seynge that Crist
is there no longer thy Lo:de/ after he hath b:rowght
the thurher/ but art excluded from his satisfactioun/ ad
must satisfye for thy selfe alone/ and that with suffe
ringe payne onely / or ellys taryenge the satisfiengs
of them that shall neuer satisfie ynough for them sel
ues/ or gapinge for the Hopes pardons/ which haue
so greace doctores and dangers/ what in the mynde
ement of the graunter/ ad what in the purchasor/ yet
they can be treuly obteyned with all due circumstan
ces/ and much les certitude that they haue any autho
ritie at all. Dauid th:illed to be dissolued and to be
with Christ: women despyed Christ to take his spi
rite/ the prophetes also despyed god to take their son
nes from them/ and all the sayntes went with a fu
llye courage to deeth/ neether fearynge or seachinge
to be in feare any suche crudelitie. Where hath the chur
che then gotten authoritye to bynde vs from beynge
to perfect/ frome haunyng any furthe faith in the good
nes of God our Father/ and Lo:de Christ / and to
make furthe perspynes and sayth of all heresies the gr
eatest.

Salomon sayth in the xxx. of his Prouerbes/ *it is*
in

infectable and the fourth saith neuer / It is yuough.
But there is a fyft called daime auarice / with as gre-
ade a gutt / as meltynge a masse / as wyde a throte /
as garynge a mouth / and with as euening creth as
the best / which the more she eateth the hogyer she
is. An vniquiet euill neuer at rest / a blynde monstre
and a surmyngne beast / fearynge at the fall of every
leafe. Quid non mortalia pectora cogis auri sacra fa-
mes? What doth not that holy hunger compell them
that loue this woꝛlde inordinatly / to committe my-
ght that deuyls helpe be once full / truth shuld haue
audience / and woꝛdes be construed a right / and ta-
ken in the same sence as they be ment.

Though hit seme not impossible happe that the-
re myght be a place / where the soules myght be kept
foꝛ a space / to be taught and instruct: yet that ther sh-
uld be such a Tayle as they Jangle / and such sayons
as they sayne / is playne impossible and repugnant
to the scripture: foꝛ when a man is translated vterly
out of the kyngdome of Sathan / and so confirmed in
grace that he can not synne / so burnynge in loue that
his lust cannot be plucked from goddes will / and be-
ynge partaker with vs of all the promyses of God
and vnder the commandementes: what coude be de-
uyed hym in that depe innocencie of his moost kynde
father / that hath least no merce vnpromysed / a arin-
ge hit therto in the name of his sonne Iesus / the chil-
de of his herys lust / which is oure loꝛde ad hath lesh
no merce vnderliued foꝛ vs: namely when god ha-
th swoꝛne that he wyll put of rightwisnes / and be
to vs a father / and that of all merce / and hath say-

25 11 ne lye

as his most deere sonne Iesus/ to confesse his
othe.

Finally I praye that Christe leuee rather all in
the best/and nothyng is here that maye not be well
vnderstanded/(the circumstances declaringe in wha-
t sence all was ment) they ought to haue interpre-
ted hit charitably/ if aught had bene founde downe
fall or lempne to founde a myste. Wherouer yf any
thinge had bene therein that coude not haue be taken
well/ yet their partye had bene to haue interprete it
as spoken of pdeines of the heede/ by the reason of
sykenesse / for as muche as the man was vertuous
wise/and well lernyd/and of good fame/and repute
and founde in the faith whyle he was a lyue. but
yf they laye he was suspect whan he was a lyue/ then
is their doynge so moche the woofle / & to be th-
owght that they feared his doctrine whan he was a
a lyue/and mistrusted their owne parte/they consti-
ences testifenge to them that he held no nother doc-
tryne then that was true / I praye they then neither
spake ner wrote against him/ner brought him to any
examinac. on. Besyde that some mery felowes will
thinke / that they owght first to haue sent to him to
wytt whether he wold haue reuoked / yet they had
so dyspettefully burnt the deed bodye that coude not
answere for it sealfs/ nor interprete his wordes/
how he ment them/ namely the man beyng of so m-
orshipfull and auncient a bloude. But here will I
make an ende desyringe the reader to loke on this thi-
ge w indifferant eyes/and iuge whether I haue ex-
pounded p wordes of this Calamite as they shuld

be

seame to synnyse/oz not/Juge also whether the ma
lier therof seame not by his woordes both vertuous
and godly. Is if it so be/thinke not that he was so
ofte because the deede bodye was burne to ashes/
but rather lerne to knowe the greate desyre that hy
porcrites haue to fynde one craft oz other to save
themselves and cause hit to be counted for herselfe of
the simple and vberned people which are so igno
rant that they cannot spye their sottetye/hit must
needs be heresie that toucheth any thing their ran
ken byle they will haue hit so who so ever saye naye
onely the eternall god must be prayed to night and
daye to amende them in whole power it onely sy
eth. Who also graunt them ones earnestlye to thriste
his true doctrine conteyned in the swete and pure
fountaynes of his scriptures ad in his pa
thers to direct their wayes.

Item

**Here endeth the Exposition of Wyl
iam Tyndall,
And foloweth John Frithes.**

✠ Thon Frith



There is nothing in this worlde th
at is so ferme/stable oz Godly/dur
hat it maye be vndermyne/ and
so wardlye wrested of men/ & spe
cially if they be voyde of cherite
As it is euident by Wyllyam Tra
cyes Testament and last wyll th
at he is/ageynste the which manye men/ and that
of longe Conyneswaunce haue blasphemously bar
ked. whether of a godly zeile/oz of a dalyng bry
ne/let other men iudge. But this I dare boldly pro
fesse/that his godly saynges are vngodly handled/
which thinge I cannot so iustlye ascribe vnto igno
raunce/as vnto rancor/vnto & surpes I had almost
sayd/for if they had conferred all thinges vnto the
rule of charite/which ennyeth not/which is not put
ted by/which is not stirred to vengeance / which
thinketh none euill: but sufferith all thinges/belou
eth all thinges/trusteth all thinges / and beareth all
thinges/they wolde not so heuelye haue condemp
ned those thinges/which myght haue bene full deu
outly expounded/how be it they haue not only atte
ptyd that thinge/but haue procedyd vnto suche mad
nes/that they haue taken vpon the to stryue w deade
folkes/for it is a most comen iell in every manes ma
nth that after the maker of this Testament was de
partyd/and buryed/they toke by his bodye & burnt
it/which

it wherthe thinge declared their surye althoughe be
felte no fyre / Therfoze we humblye requere o[mn]e
most reuoluted p[ri]nce / with all his nobles / and pre-
sent assemble / that euen as al other thinges do of ri-
ghte depende of theyr iudgement / that euen so they
wolde by theire discrete aduise / cure this disease / p[ro]-
deringe all thynges with a moze equall ballaunce /

Soo shall this enoymous / acte be lohed vp

pon with soothye correction / and

the condicion of the com.

en welch shalbe

moze

quyet / marke yow therfoze what thin-

ges they are / which they

soo cruellye

con-

demne.

¶ ¶ ¶

✠ Master Tra-
cie,

In the name of
God, Amen.



I William Crosse of Godington in
county of Gloucester esquier / make my
Testament and last wyll / as here af-
ter foloweth.

I first / and before all other thinges I
committ me vnto God / and to his mer-
cy / trustinge with owt any doctore or mystrike / that
by his grace and the merites of Iesus Christ / and by
the vertue of his passion / and of his resurrection / I ha-
ue and shal haue remission of my synnes / and resurre-
ction of bodye and soule / accordinge as hit is written
Job. xix. I beleue that my redeemer lyueth / and that
in the last daye I shall ryle owt of the erth / and in
my flesh shall se my saviour / this my hope is layde by
in my bosome.

Frith



It is mervell but here be some what that
they improve/for their mynde is so intox-
icate that there is nothing but they will
note it with a blacke cole/ yet all maye
be establisshed by the testymonye of scri-
pture/for faith is the suer perswasion of our mynde
of god and his goodnes towarde vs/ And wher as
is a suer perswasion of the mynde/there can be no do-
ubtinge or mistruste / for he that doubteth is lyke the
flonde of the see which is tossed with wyndes & har-
ried with violence/and let not that man thinke that
he shall obreyne any thinge of God Ia. 1. And ther-
fore/saynte Justyne sayeth/pl I doute I shalbe no
holpe seede/furthermoze wher as he loketh thowso
the grace and mercyes of Christe to sprayne remis-
sion of his synnes/suerly it is a faithfull saynge/and
woorthye to be commendyd/for it is cun & same that
Peter professed Act. x. v. where he sayth / vnto hym
do all the prophetes bere witnessse/that thowso his
name as many as beleue in him shall receyue remis-
sion of their synnes/mozouer in that he trustith tho
rowe Christ to haue resurrection of body and soule
they haue no cause to blame him/for thus doth pau-
le argue/pl Christe be rysen/then shall we also rylse
and pl Christe be not rysen/then shall not we rylse/
but Christe is rysen / for his soule was not leste in
hell/therfore shall we also rylse (whom Christe sh-
all bringe with him) and be immortalle/both bodye
and soule 1. Cor. xv. And therefore he both both rig-
htwillye and godlye deduce his resurrection by chri-
stes / by whom the Father hath geuen vs all thing-
es/for els we shulde not be/But there are some / that
gather

rather of his wordes/that he shulde recounte the so-
 le to be mortall which thinge after my iudgement
 is moze surteille gathered then eyther truely or cha-
 ritablye/so; seynge ther was neuer Christen man th-
 at euer so thoughte no not the verye pagaynes/wh-
 at godlye zeile/ or by otherlye lorie was there whiche
 caused them so to surmyle/so; a good man wolde not
 once dreame suche a thinge : but I praye yow why
 shulde we not saye that the soule doth verelye ryle
 which thowowe Christe risinge from þe fylthe of syn-
 ne/doth enter with the bodye into a newe conuersa-
 tion of lyfe / whiche they shall leade to gether with
 onte possibilitie of synninge/we saye also of god (by
 a certayne phrase of scripture) that he arisethe/ wh-
 he openyeth vnto vs his power/and presence : And
 why maye we not saye the same thinge of the soule
 which in the meane season seemeth to lye secret/and
 then shal expresse vnto vs (thowowe Christe) her po-
 wer and presence/in takynge agayne her naturall bo-
 dye / why shulde ye then condemne these thinges/
 Ther is no man that can receyue venome by those
 wordes/excepte he haue suche a spiderowse nature
 that he can turne an honye combe into perelous poi-
 son. Therfore let vs loke on the resydwre.

Master Tracie

And as toforching the wealth of my soule / þe sayth
 that I haue taken and reherfed/is sufficient/as I sup-
 pose)is out any other manisworke/ or worthis/
 Frith

Frith

Here he onely cleannith to god/and his mercede/ be
ynge lierly persuaded that accordinge to the testimo
nye of Peter/who so ever beleuyeth in hym/thorow
his name shall receyue remission of synnes, Act.xv.
Paule also affirmeth/that who so ever trusteth in hi
shall not be confounded. Roma.x. And who can de
nye but this is most true / when it is vnderstonde off
that faith which is formed with hope and charite/ As
the Apostle calleth faith/that worketh by cherite.
Galatas.v. Now sythe these thynges maye be expo
unded so puerlye/sofsoothe he bittereth his owne en
tye which wolde otherwyle wexe the mynde of a
maker of this Testament

And as to touching the addition of this particule is
out any other mannes worke / or workes: yt semith
that he had respecte vnto the sayenge of Peter/wh
clareth that there is no nother name vnder heauē ge
uen vnto men/in wh we shuld be sayd. Act.iii. We
sydes that St. Paule committeth a power of sanctifi
eng to Christ onely. Heb.ii. wher he sayth/bothe he
that sanctifieth (that is to saye Christe) & they that ar
sanctified (that is to saye the saythfull) are all of one
(that is God) and lierly yf we labored to prece
eche other in love and Cherite / we shulde nott
condempne thys Innocente / But we shulde ra
ther mesure his woordes by the rule off Cherite/

in so moche that yf a thinge at the firste syghte dyd
apeare wicheyd / yet shulde we take it in the best sen-
ce / not Judginge wickedly of our brother / but refer-
ringe that secret iudgment vnto Christe which can
not be disceyued / and thoughe they be disceyued by
the p[re]sence of Christe / yet therein they maye reioy-
se / and therfore they wolde be lothe to condemne &
innocent / but let vs passe these thinges / and se what
folowith.

Master Tracie

My grounde & my belefe is / that there is but one
god & one mediatour betwene god & man / which is Je-
sus christ so that I accepte none in heauyn noz in er-
the to be mediatour betwene god and me / but onlye
Jesus Christe / all other to be petycioners in receyui-
ge grace but none able to geue influence of grace / ad-
therfore I will bestowe no parte of my goodes for
that intent that anye man shalde saye or do to helpe
my soule / for therein I truste onlye to the p[ro]misse of
Christe / he that beleueth and is baptyzed shalbe sa-
ued / and he that beleueth not shalbe damned.

Frith,

why

Why loke yow so to swerpe good brotherne why
do yow not rather gyue hym grete thankes: sythe
he hath openned vnto yow suche a proper distinctio
by the whiche yow maye escape the scolasticke sna
res and mases/he onlpe deserveth the name of a mid
deler/which beyng God became man to make men
gode/And who can by right be called a middeler bet
wene God and man but he that is both god & man/
therfore sythe we haue suche a myddeler/whiche in
all poyntes hath prouyd owre infirmyte (saytinge
onlpe in synne)which is exalted aboue the heuyns/
and sytthe on the righte hande of God /and hathe
in all thinges obtayned the nexte poure vnto hym/
of whose imperye all thinges depende/lett vs come
with suer confidence vnto the trone of grace. Heb. 4.
iii. All other he callyth petitioners which receyue
grace/but are not able to empyesse ad poswer therof
into anye other man/soz that doth onlpe God distri
bute with hys synger (that is to saye/ the spirite
of god)thorowe chryste/ I mervell that yow are an
grye with hym that hathe done yow suche a grete
pleasure/how be it I do ascribe this condemnatio
rather vnto the canonykes then vnto deuynes/ for
the godlye deuynes wolde neuer dote so fere as to co
dempne so proper sayinges/but peraduenture thys
myghte moue theyr pacyence/that he wyll distribu
te no porcyon of his goodes/soz that intent that any
man shulde saye or do soz the sweale of his soule/ar
yow so soze attrayed of yowre market. We not attray
de/ye haue salues ynowghe to souple that soze /ye
knowe that he is not bownde vnder payne of damp
nation to distribute his goodis on that facion/soz the

L iii. those

those holpe fathers were in the same case which con-
 syncewinge in longe penurye / shant lesse at their de-
 partinge a halfe peny. Thou wolte peradventure sa-
 ye / that they shall suffre the greuous paynes off pur-
 gatorie / be it so / yet maye they be quent'bid both wth
 th lesse coste and labour / the popes pardons is redy
 at hande / where bothe the cryme and the payne are
 remytted attonce / and verely ther is suche plentye of
 them in all places / that I can scantly beleue that the-
 re lyueth any man that is worth an halfe peny but
 that he is suer of some pardons in Roze / And as for
 this man he had innumerable. Notwithstandinge th
 is distribucion is not of necessity (for vnto him that
 is dampned it profiteth nothinge / And he that is
 not dampned is suer of saluation) why are ye so ho-
 te agaynste this man / are not his goodes in his owne
 power / he shall gyue a recheninge of them vnto god /
 and not vnto you / here yow maye se / of howe lycht
 iudgement you haue condempnyd these thynges / now
 let vs ponder the residue.

✠ Master Tra- cie.

And to wchinge the buryenge off my bodye / hit
 maye lethe me not what be done thereto / wherin.
 Iulijne in the boke de cura agenda pro mortuis / en-
 comyn.

recompence be sayd/that they are rather the solace of
the that live/ the weake or comfort of the that are
departed and therefore I remyt it only to the discre-
tion of myne executores.

Frith.

What hath he here offendyd which reherseyth no-
thing but the wordes of M. Justyne/ yf yow improve
these thinges than reprove yow M. Justyne him-
selfe/ How yf yow can fynde the meanes to alove,
M. Justyne and cheritablie to expownde his wordes/
why do yowe not admitt the same favour vnto
poore brother/ I perswade saynge charite / requere
it: besides that/ no man can deny/ but that the
se thinges are true/ althowgh M. Justynes auctorite
were of no reputacyon with yow/ for yf these thin-
ges were of so greute value before God/ then I had
had euill provided for his martyres whole bodies
are comonly cast owte to be consumed with fyre/ as
wylde beastes/ notwithstandinge I wolde be asray-
ed to saye that they were anye thinge the worse for
the burnynge of theyr bodies or tarrynge of it in pe-
ces/ Be therfore charitable towarde poore brother
and ponder hys wordes (which are rather sayntes
Justynnes) some what more iustlye

¶ Tre

Master Tracie

As to wchinge the distribution of my temporall
goodes/my purpose is by the grace of god to besto-
we them/to be accepted as frutes of faith. So that I
do not suppose that my merite shalbe by the good be-
showinge of them/but my merite is the faith of Iesu
Christe onely wherbye suche woorkes be good.
Matth. xxv. I was hongrye and thou gavest me to ea-
te/and it shal sheweth/that ye have done to the least of
my brethren ye have done to me &c. And ever we
shuld consider the true sentence/a good woork ma-
keth not a good mā/but a good man maketh a good
woork/for faith maketh the man Both good & right
wyse/for a rightwyse man lyveth by faith. Rom. i.
And whatsoever springeth not owte of faith is syn-
ne. Rom. xiiij.

And all my temporall goodes that I have not ge-
uen and deliuered/for not geuen by wytyng of my
awne hande/bezyng the date of this present wy-
tyng/I do leaue/and gyue to Margarete my wyfe
and to Richard my sonne/whiche I make myne ex-
ecutors:wytnes this myne awne hande/the .x. daye
of October/in the .xxij. yere of the reygne of kynge
Henry the. viij.

Trith

Frith,

There is no man doutyth but that faith
is the roote of the tree / and the quicke
nyng power owt of which all good fru
tes sprynge therfore it is necessarye that
this faith be present or els we shalde lo
se for good woorkes in daye: for withoute faith it
is impossible to please god. Heb. xi. in so moche that
S. Austyn called those woorkes that are done before
faith / swift runnyng owt of the waye. Wherfore
that owt merite cannot properlye be ascribed vnto
oour woorkes doth the Euangeliste teche vs sayng /
when ye haue done all thinges that are commaunded
yow / saye we are vnprofitable seruants / we haue
done but oour deuty. Luke. xviij. By the which say
yng he doth in a maner seare vs frome puttyng any
confydence in our owne woorkes: And so is oour glo
rious pryde / and hye mynde excluded. Then where
is oour merite? he what S. Austyne sayth: The
death of the Lorde is my merite: I am not with out
merite as longe as that mercy / all Lorde sayeth me
not. i. This death of the Lorde cannot profite me
excepte I receyue it thowse faith / and therfore he
reckenyth right well that the faith in Christe is all
his merite / I meane the faith which woorketh thow
se cherite / that is to saye faith / formed with hope &
cherite / & not that dead historicall faith which the de
uils haue and tremble. Iaco. ii. Furthermore what
S. Austyne

What **J.** Justyne iudgeth of our merite he expyressly
in these wordes: marke the Psalmes/ how the prou-
de heade will not receyue the crowne/ when he sayth
he that redemed thy lyffe frome corruption: whiche
crounyth the (sayth the Psalmes) here vppon wolde
a man saye/ whiche crouneth the/ my merites graunte
that/ my vertue hath done it/ I haue deseruyd it/ yet is
not feelye geuen/ but geue hure rather to the pleasa-
re/ for that is but thyne owne sayinge/ and euery man
is a lyer/ but heare what God sayth/ whiche croun-
eth the in compassion and merce/ of merce he croun-
eth the/ of compassion he crounyth the/ for thou woldest
not worthe that he shulde call the/ and whom he shulde
glorifye when he called the/ And whom he shulde
glorifye when he iustifieth the/ For the reman-
entes are sayd by the election whiche is by grace &
fauoure. Rom. xi. Now yf hit be by grace then is hit
not of woorkes/ for then grace were no grace. Rom.
iii. For vnto hym that woorkethe is the rewarde im-
puted not of grace but of dewtye. Rom. ii. the Apo-
stle sayth/ not of grace but of dewtye/ but he croun-
eth the in compassion and merce/ and yf thy merites
hane proceded/ god sayth vnto the/ beholde out thy go-
od merites and thou shalt fynde that they are my gy-
fes/ this is the rightuousnes of God/ not meaning
the rightuousnes wherbye he hym selfe is rightwys
but the rightuousnes wherewith he iustifieth them
whom he maketh rightwys wher before they wa-
re wicked/ these are Justynes wordes.

Finallye lett nott that moue poore where he ad-
dyth/ that a good woerbe maketh not a good man/ but
rather

rather a good man maketh the woꝛke good/foꝛ there
is no man but he is eyther good oꝛ euill / If he be e-
uill then can he not do good but euill /foꝛ accordin-
ge to Chyſiſtes testimonye/a rotten tree beareth no
good frute. Matth. vii. And agayne he ſaith/ how ca-
n you ſaye Maſter ſeynge you your ſelues are euill .
Mat. xii. But yf he be good/he ſhal alſo brynge foꝛth
good frute at his reaſone/how he it that frute mak-
eth not the man good / foꝛ except the man be firſte
good he can not brynge foꝛth good frute/ but the tree
is knowen by the frute/And therfoꝛe ſaith as a guye
hennynge roote muſt euer go before/whiche of wicked
maketh vs rightwyle and good/whiche thinge oure
woꝛkes coulde neuer brynge to paſſe/out of this ſoſt
tayne ſpyꝛnge thoſe good woꝛkes which iuſtifie vs
before men/that is to ſaye/declare vs to be verie ri-
ghtwyle /foꝛ before God we are verely iuſtified by
that roote of faith/foꝛ he ſerchithe the harte & ther-
foꝛe this iuſte iudge doth inwardely iuſtifie oꝛ con-
dempne / gyving ſentence accordynge to faith / but
men muſt loke foꝛ the woꝛkes/foꝛ their ſighte ca-
not enter into the harte/and therfoꝛe they firſt gyue iud-
gement of woꝛkes/and are many tymes deceyued un-
der the cloke of hypoſiſie

You maye se that here is nothing/but that a good
 mā maye expose it well al be it þ childerne of this
 worlde/wh̄ in their willes dectryne the felues enterin
 ge so presumptuously into Godes iudgment) do seke a
 boute where none is/Go ye therfore and let charite
 be powet gurde/for god is cherite/(and thowgh our
 laweyers harte wold bzeake/pet must you nedes wd
 ge hi a christe mā/wh̄ saith nothig but that scripture
 a ffr

confermyth/ And verely the iudgement of this can
se come of wite of reason and euen vngaryouslye v
to our Canonistes/ for they are cleare ignorant of
scripture and therfore condemne all thinges that
they reade not in their lawe/ wherfore we renounce
their sentence and appeale vnto the deuyntes/ which
wyl lone knowe the voyce of their shep.

herde ad gladlye admitte those thin
ges which are allowed by
the scripture wh
erunto

they are accustomed.

26 JU 65

Thus endethe
the Testament
of M. Avillia
Tracie expoun
ded by J. frith.

